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THE BLANCHARD SYSTEM OF PHYSICAL CULTURE;

EMBODIED IN THE

SCIENTIFIC APPLICATION OF FOOD

FOR THE PREVENTION AND CURE OF

PHYSICAL & MENTAL DISEASE, INTEMPERANCE, &c.

ADDRESS

DELIVERED BY

VIRGIL W. BLANCHARD, M. D.

MAY 5TH, 1877.

AT THE PARLOR LECTURE HALL, OF THE

BLANCHARD FOOD CURE COMPANY,
No. 27 UNION SQUARE,
NEW YORK.

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THE BLANCHARD SYSTEM

OF

PHYSICAL CULTURE.

The human soul is spiritual in its nature.

Its terrestrial habitation, the earth, is a material structure.

Between the spiritual principle and material substance there is naturally an impassable chasm, or such are the inevitable conclusions of the most profound researches of human reason.

Now, that the soul, or spiritual principle, may act, and be acted upon by its material habitation, the earth, it becomes necessary that it should have a material organ of impression and expression so constituted that the relations between it, and its in-dwelling spiritual element, are perfect; so constituted as to bridge over the natural chasm between a spiritual principle and a material substance; so constituted as to form a perfect union—a glorious, harmonious whole; a being, conscious, rational; endowed with powers to act and to achieve, and with capacities to suffer and enjoy; yet, as a whole, formed and fashioned of matter that is in and of itself, naturally so widely separated from the spiritual element.

This material fabric, the human body, thus becomes the organ of impression and expression to its in-dwelling, spiritual nature.

How the divine, glorious, immortal nature of the human soul is transfused through and clothed with those material elements that constitute the human body, so as to form so perfect a union, that the gross material becomes a perfect instrument, or organ, of the spiritual nature, is not to be clearly comprehended, or logically demonstrated by human reason.

That the human body was designed as a perfect instrument or organ of the powers and capacities of its in-dwelling spiritual nature is a self-apparent truth.

For through it, the human soul finds its consciousness of earth and earthly life.

A principle that acts through a medium, or agent, must find in that agent a *perfect* means of expression, or representation, or its nature and powers will be misrepresented and misunderstood.

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So the human body should be, in the nature of things, a perfect organ, or the powers and capacities of the soul can have no natural exercise and legitimate development.

We are now prepared for the inquiry: In what does true physical culture consist?

We answer that it consists in the establishment of such a development, and such a condition within the physical nature of man, that this nature will serve in the highest degree as an organ of impression and expression to the rational, spiritual, divine nature within.

That it demands that gross material shall serve in the most perfect manner, as the eyes, the ears, the hands and the tongue of the spiritual element.

But here we are met by the inevitable, natural law of waste.

Impression—the power and act of receiving knowledge from without; and expression—the power and act of acting as a result of knowledge, where matter is used in either case, as the organ, or medium of activity, implies a loss, or waste of the latter, in proportion to the activity.

The eye, in beholding the face of a friend; the hand, in grasping the hand of a friend; or the tongue, in uttering the name of a friend, experiences, each, a loss, or waste, in its material nature or structure, in the act.

A portion of the material structure wastes, that activity or life may be evolved.

Hence, as a result of this law of waste, resulting from vital activity, the material that constitutes the organs of impression and expression to the rational, spiritual, divine nature of the human soul, must not only possess that highest development and perfect condition that are requisite in such a medium, but it must PRESERVE these qualities in the midst of the inevitable, unceasing change of structure that results from waste.

The loss, or disorganization of material, must be repaired as fast it goes on, or life action will cease.

In other words, food, or building material, must continually be supplied.

As a result, the definition of true physical culture must be extended beyond a present perfect development, to the obtaining and storing up of proper material to compensate the inevitable waste resulting from the activity of life.

Now, we find by inquiry, that nature has provided the human body with two storehouses in which appropriate material may be accumulated to supply this waste.

One of these is the blood, the ever active, busy hand, whose office is to feed the hungry tissues of the body; and the other, *the stomach,* the intelligent disburser, that separates from its miscellaneous stores, provided by the reason, the proper, necessary material that is requisite to supply the loss constantly experienced by the blood.

But here, still another extension of the definition of true physical culture becomes necessary.

The stomach must be provided with proper material, in requisite quantity, to supply the waste that it is constantly experiencing from the demands of the blood.

This must be selected and gathered from exterior nature; from the sky, the field, the forest and the flood; and this all important function is the office of that element denominated reason.

What a wonderful thing, what a marvel above all other marvels is the human body, from this its true physiological standpoint of contemplation!

First:—We behold it as a material, living, conscious, rational existence, searching its terrestrial habitation, the earth, for proper material to supply the constant inevitable waste going on within its tissues and organs, upon the compensation of which its existence, as a living fabric, depends.

Second:—We behold this material assorted and stored by the stomach; its essential requisite elements supplied by this organ with those proper chemical and vital conditions, that are required by the blood, as preparatory to their entrance into this fluid.

Third:—We behold the blood constantly supplying every tissue and organ with this new building material, to fill the void occasioned by the tearing down process, or life waste, out of which arises that condition of vital activity that is denominated life.

As we contemplate and study the nature of the physical and mental elements, in the picture just drawn, we discover the necessity of still further extending the definition of true physical culture, from a perfect development and condition of the physical system, to serve in the highest degree as an organ of impression and expression to the rational, spiritual nature within, joined to a proper supply of requiste food, or building material, necessary to fill the existing void occasioned by the activity of life, *to a condition of culture* of the rational element, that will enable it *to choose intelligently and wisely* as it seeks for food material, to supply the waste or loss incidental to the activity of life.

Physical culture, so far as supplying the waste incidental to the activity of life, may then be considered as embraced in the following requirements.

First:—In a proper culture of the logical and analytical faculties of the intellect.

Second:—In obtaining a proper supply of requisite food, or building material, to compensate the loss occasioned in the *production of* vital activity.

Third:—In a perfect function on the part of the stomach, in selecting and preparing from this material, those necessary elements, that are requisite to compensate the waste constantly going on in the blood.

Still, beyond these requirements just enumerated, true physical culture embraces the possession of the most perfect condition, on the part of the physical system, for removing from the substance of its tissues, the waste, or disorganized matter, resulting from the production of vital activity.

Now, *all* of these requirements *must be fulfilled*, or the rational divine element *will fail* in finding the human body a perfect medium of exercise and development.

Let us pause here for a moment and obtain, if possible, a clear view of an important element of this subject that has been heretofore entirely overlooked.

A telescope or microscope must be perfectly adapted to the wants of the human eye, or it will not become a perfect medium in assisting the sense of vision.

So the human body must be adapted to each want and requirement of its interior, rational, spiritual nature, or the elements of this nature can have no proper, natural expression.

The soul elements, of taste, judgment and love of beauty, gazing out of the human eye, may behold a beautiful landscape, and the consciousness experience a thrill of pleasure as a result.

Now, it is not by any means entirely the grace and beauty of the landscape that gives the soul the consciousness or thrill of pleasure, but it is in part the *fitness* of the eye to serve as a perfect medium of impression between the soul and the landscape, on which the sense, or thrill of pleasure, depends.

If the eye lacks proper elemental material in its constitution, the soul, in proportion to the want, fails to see—is blind.

If the eye lacks proper, requisite food, or building material, to supply the life waste incidental to seeing, it proportionally fails to see—is blind.

What is true of the eye is equally true of the tongue, the ear, and every other physical and mental capacity embodied in human nature.

Viewed from this, the only true psycological and physiological standpoint, soul life is but a passive law, or principle, waiting to be awakened into activity by the presence of proper, requisite food material within the physical system.

From this view, and only from this view of the subject, is the human body seen in its true light, as an almost divine instrument, or organ, through which, and only through which, the rational, spiritual, divine nature of the soul can find its expression and *development.*

The cultivation of soul life, and soul power, by supplying the wants and requirements of the physical system, is at present the greatest want of the age.

This movement, that we have inaugurated, in the field of physical culture, is an effort to turn the first furrow in this hitherto uncultivated, illimitable field.

After the discovery of a continent, the first house in the first settlement, must first be built.

Here to day, in this room, on Union Square, in the City of New York, this vast work has a small beginning.

Now, in briefly considering the elements pertaining to true physical culture, as we understand it, the aim and purpose of our present effort will be clearly set forth.

In true physical culture, the highest powers and faculties of the human mind—the widest comprehension, the clearest perception, the nicest discrimination and soundest judgment, are required on the part of the intellect in the choice of food material for the stomach. Why?

The question has already been answered.

If the proper material, in requisite quantity, is not supplied to meet the constant, inevitable demands of the stomach, the soul cannot act in its highest sphere of activity in seeing through the eye, in feeling through the hand, in discoursing through the tongue and in reasoning through the brain.

Its power to enjoy, to acquire and achieve, is abridged; and its capacity to suffer increased; because suffering, whether from sorrow or pain, is in part, at least, due to an imperfect condition of soul life, arising from deficiency, or imperfection in physical existence.

The grand, vital truth is to-day entirely overlooked, that its physical body is in reality *a part* of the human soul, so far as the acts of achieving, suffering and enjoying in this life are concerned.

And still beyond this, that in the food or building material, that is daily supplied to the stomach, resides, in a large degree, the future capacity of the soul to acquire, to achieve, to suffer, and to enjoy.

This would make the table, from which we daily supply the wants of the stomach, not in a figurative, but in an absolute, literal sense, loaded with our future acquirements and achievements, and with our future capacity to suffer and enjoy.

This would make dietetics and gastronomy, as they are in fact and reality, the most important, the most sublime of all earthly sciences.

With a solemn, comprehensive sense of its importance, of the infinite blessing that its application to the wants of the human race will confer in the future, I now utter the basic, axiomic truth of true physical culture.

A truth that is to-day as self evident from the highest summit of psycological and physiological science, as any geometrical axiom :

Human reason possesses the power, by clothing the soul in its physical body with proper material, to afford it a perfect organ of impression and expression, and one that will serve in the highest development and exercise of its transcendent and divine nature and powers.

Here, in this truth,—at present unrecognized—as through a vista, we get in the distance, a faint glimpse of millennial achievement, millennial happiness, and millennial power.

The highest, the sublimest powers and faculties of the human soul should be concentrated in affording its nature a perfect material organ of development and exercise during its earthly life.

In other words, the human body should be elevated to its true position, *as a part of the soul*, so far as acquirement, achievement, suffering and enjoyment are concerned.

To this end, human reason must perfectly perform one office, viz: it must adequately supply the waste in the physical system that results from the evolution of life, with the most perfect food or building material that can be obtained.

This is the first obvious office of human reason in the system of true physical culture.

Another important function of reason in this system, consists in its rejection of all unnecessary elements, all elements that are not imperatively demanded to fill the void occasioned by the waste incidental to the activity of life.

What, I ask, would be thought of the sanity of a locomotive engineer who should load his engine and actually consume within its furnace five times the amount of fuel requisite to make the necessary trip ?

Yet, to-day, three out of five of the adult inhabitants of the United States, particularly the class engaged in intellectual pursuits, are crowding into the stomach daily, several times the amount of fat and muscle forming food, or material, that is required to supply the life waste in the adipose and muscular tissues within their physical systems.

As a result, the stomach is injured, and in the end crippled by the weight of the useless, fatal burden.

In other words, reason and science are not called upon to aid in the solution of the most important problem of human life.

And what is true of the American nation is in a great degree true of civilization.

Man, guided by acquired appetites, eats and drinks more irrationally even than the brute, becoming dwarfed, crippled and ruined physically and intellectually, as a just penalty for disobedience to the most important law of his existence.

And beyond the selection of proper material in requisite quantity to supply the waste incidental to life; and also beyond the rejection of all unnecessary, proper elements; still reason has another important office in the system of true physical culture.

It is in a perfect understanding of physiological law that reason is enabled to establish in the physical system a condition the most favorable for the removal, or elimination from its tissues of the waste or effete material that results from the production of vital activity, or life.

If the ashes of thought—the dead matter that results from the disorganization of the human brain, during the process of mental activity, are not removed from the system by the proper excretory organs as fast as the accumulation takes place, the blood will speedily become poisoned and ruined by their presence.

The office, then, of reason in the system of true physical culture is:

First, to select the proper food for the stomach.

Second, to reject all *unnecessary elements*, whether they be proper or foreign in character.

Third, to demand a perfect obedience to physiological law, that all of the organic functions of the physical system may be perfectly performed; especially the removal or elimination of the dead, or effete matter, arising from the evolution of vital activity, or life.

This is our view of the office work devolving on human reason, in establishing and maintaining the system of true physical culture.

And by true physical culture, we mean the inauguration and establishment of a dietetic and gastronomic system founded on scientific principles; in short, the scientific application of food to prevent and cure disease, also, at the same time, to elevate the human race to that almost heavenly summit of intellectual and spiritual power and achievement, that are sure to be reached when the human body shall become a perfect organ of impression and expression to the rational, spiritual, divine nature within.

Humble and obscure though we may be in birth, distinction and fortune, still, we honestly and conscientiously believe—and we have courage to publicly avow the belief, and stand ready in the arena of science and fact to defend it against the world—that in our system of true physical culture, we hold in our hands the key—the golden key, that in the future will open to the human race a yet unexplored, boundless, glorious region of intellectual and spiritual power, achievement, happiness and dominion.

Our system merely demands the interven ion of the highest powers and faculties of human reason in the selection, preparation and administration of food material to supply the waste in the physical system arising from the evolution of vital activity; joined to implicit obedience, to existing physiological laws.

Our system would make gastronomy and dietetics, which are now a soul and body destroying collection and combination of epicurian rules, the most important and sublime sciences known to the human mind.

We ask—we demand nothing outside of the inflexible rules and laws of demonstrable science.

We have now clearly set forth the capital elements, or general principles, embodied in the new system of physical culture that we advocate; and now let us take up and briefly discuss in a particular sense some of the most important minor requirements on the part of reason and science, that enter into its character.

This discussion will lead also to a consideration of the means by which the new system we advocate may be carried into practice.

The *first* requirement demanded of reason, is a clear understanding *of the character and degree of waste* going on in the physical system, as a result of the production of vital activity.

The *second* consists in a clear understanding and appreciation of the important truth, that the food supply to each tissue of the body, *must adequately compensate the demand and no more.*

The *third* consists in a proper knowledge of the chemical constitution of true food material, and the proper methods of its preparation for the stomach.

The *fourth* consists in a clear understanding of the laws that govern the functions of digestion and assimilation.

The *fifth* consists in the establishment of the most perfect physiological conditions for the removal of the waste, or dead matter, resulting from the production of the activity of life.

To obtain a clear understanding of the character and amount of waste in the physical system, resulting from the production of vital activity—a waste that must be constantly compensated with proper food material—it is necessary to approach the subject from a certain direction of inquiry and observation.

Viewed from its proper standpoint of investigation, the human body is seen to be composed of a group or assemblage of organs, or machines, each one of which has a peculiar, particular office to perform

On a closer study, this group, or assemblage of organs, is seen to be divided into two classes; one the active, and the other the passive class.

The Cerebro-spinal and Sympathetic nervous systems, which together constitute the nervous tissue, are seen as composing the active class; and all the other organs belonging to the body as forming the passive class.

In the active class of organs, life force, or vital activity, is originated and stored; while in the passive class it is received and put into exercise.

Hence, the nervous tissue is to the human body, what a steam engine or water wheel is to a manufacturing establishment.

It is the source of motion, power, energy.

It awakens all the other organs in the body into life.

It is the life force, or vital activity, emanating from the nervous tissue, that causes the hand to feel, the limb to move, the eye to see, the ear to hear, the tongue to talk, the heart to beat, the lung to breathe and the stomach to digest.

It is the vital activity originated in this tissue, that is constantly tearing down and re-building every tissue in the human body.

It is through this tissue, that all of the secretory and excretory processes in the human body are carried on.

In short, it is the fountain and disburser of life, or vital activity to the physical system.

From these facts, it will be obvious to every mind that the labor, devolving on the nervous tissue is incomparably greater than that of any other tissue in the physical system.

For the other organs in the human body only act as they are moved upon and actuated by life force originated in and disbursed from this tissue.

Now, motion, life, vital activity originated in and disbursed from the nervous tissue, has its origin primarily in food.

A tissue wastes—dies—becomes disorganized in structure, that the activity of life may be evolved.

This waste, or disorganization, must constantly be repaired by food, or life will cease.

Food is to life in a tissue what oil is to the flame of a lamp.

The waste, or death, in the substance of a tissue, supplies the vital activity denominated life; and food supplies the waste.

Now from this explanation, it will be clear to every mind that the material elements of the human system are in, and of themselves, only *a food stream or current* passing into and out of the grasp of its organic and soul laws, or principles.

The chemical elements in the nervous tissue in every individual before me, are the *same kind* in character that they were one year ago; but they *may have been removed and replaced a score of times.*

Once in three months most of the soft tissues in the living human body, *are torn down and re-built of new material.*

Once in from six to nine years, even the densest bones in the living human skeleton are rebuilt.

So, in an absolute, technical, scientific sense the physical nature of man is a stream,—a food current passing into, through, and out of the grasp of the organic and soul laws, or principles, of his existence,—ITS ONLY STABLE ELEMENTS.

And, as a logical, inevitable result, the *quality* and *character*, mental and spiritual, of the vital activity, or life, arising from the passage of this food stream, must depend in a large degree upon the *character and fitness* of the elements out of which it is constituted.

For those chemical elements that are food for one tissue of the human body, are *not* food for another.

What is food for the nervous tissue is not food for the muscular, adipose, serous and osseous.

Each tissue has in itself *a chemical individuality of its own.*

This chemical individuality has in each instance a peculiar, particular want that nothing else than the proper, requisite chemical elements can supply.

Now to what logical, inevitable conclusion do these facts drive the candid, reflecting mind?

I answer, there can be but ONE conclusion.

That unless human reason acquires a clear understanding of the character and degree of waste going on in the physical system, as a result of the production of life; and as a result of this knowledge, unless it adequately supplies proper, requisite food material to compensate this loss, the physical nature *cannot serve* as a suitable, perfect organ of impression and expression to the rational, spiritual, divine nature within.

That the noble, glorious, divine elements in human nature are crushed, ruined, or obliterated in an act of the most supreme foolishness of which human reason can possibly be guilty.

A clear understanding of the character and degree of waste in the physical system, resulting from the production of vital activity, naturally leads the mind to entertain a clear appreciation of the important truth, that the food supply to each tissue of the body *should adequately compensate the demand, or waste, and no more.*

This leads us to a consideration of the second, particular requirement of reason, in the system of true physical culture.

At this stand point of observation, *the vast labor of the nervous tissue* becomes the conspicuous element; and as a result of this labor, *its consequent, proportional, enormous waste.*

And as a result of a clear perception and appreciation of the amount of this waste, and the necessity of its compensation, the question naturally presents itself to every mind: Of all other foods, what food is the best suited to supply this most important organ in the human body with the means of carrying on its function in the most perfect manner?

Here a certain knowledge of chemical science becomes necessary.

Here it becomes necessary, by the modes and appliances of chemical science, to demonstrate *where* those food elements are to be found that are identical in chemical constitution with the substance of the nervous tissue; and that exist in that degree of abundance and purity, joined to an essential vital condition, that make them in cheapness and availability, fitted to meet the greatest and most important demand in the human body.

And with the proper material in hand, the necessity of the task becomes apparent, of the preparation of a food material fitted in the highest degree to meet the wants and requirements of the nervous tissue.

Also, of one equally fitted to meet the wants of the adipose and muscular tissues.

But some of you who have not closely followed the thread of the subject may ask: Why use separate foods?

I answer, that this requirement is of prime, vital necessity.

I answer, that this feature is one of the most important; one of the capital elements that characterizes our system.

By the production of food material, having a *fixed, absolute, chemical constitution, reason is enabled to act intelligently*—is enabled to apply brain and nerve building material *in quantity sufficient to supply an existing or prospective want*—is enabled to apply it *rationally, scientifically,* according to the laws of cause and effect.

A failure on the part of reason to perform this necessary act has heretofore been the capital, fatal error of civilization.

Until our own effort, no attempt has ever been made to meet the waste in the human body, resulting from the production of vital activity, on rational, scientific principles.

For the last fifteen years, the speaker before you has been engaged in a study of this momentous problem; the solution of which is embodied in his present Food Cure System.

And an equally important factor, to the one just described, is the one *of just sufficiently supplying the demand for food material, and no more.*

A useless, unnecessary burden of proper food material wil crush the powers and efficiency of the digestive organs as surely as a want of it will incapacitate.

Here, again, the prime, absolute necessity of *separate forms of food material,* becomes apparent.

Unless reason possesses an accurate knowledge of its chemical constitution, *how,* I ask, *can* it apply it without danger of *exceeding* a present, or prospective want?

There is as great a danger of crushing the digestive organs—the preparatory agents, with a useless burden of proper food material, as there is of not supplying a sufficient quantity to meet the existing demand.

For, it is a well known physiological law, that although the digestive organs may be supplied, in a given time, with proper food material sufficient to meet a score of times the actual wants of a particular tissue of the body, still only enough will be assimilated to meet the existing demands.

And, also, that the surplus above the actual want, *must go through the process of digestion;* thus burdening and crushing the powers and efficiency of the digestive organs with a useless function.

Here lies, in part, the secret of the characteristic disease of civilization—dyspepsia.

Our system, by separating food elements, and adapting forms of food suited to meet the *individual wants* of each tissue in the human body, *enables reason in a rational, scientific manner* to fully meet the waste incidental to the production of life, without burdening and crippling the digestive organs with a useless, fatal surplus.

At this point, the vital necessity of a clear understanding of the laws of digestion and assimilation of food material, becomes apparent.

The human stomach with its auxillary organs, constitutes the primary laboratory for the production of vital activity.

Within these organs, the crude food material supplied by the reason is assorted; the true food elements that it may contain supplied with those chemical and vital conditions that fit them to enter the blood.

If the function of the digestive organs is not properly performed, though the food material supplied by the reason may be of requisite quality, and in proper quantity, still, it is useless, for it *cannot enter* the blood.

A food element, ere it can pass the portal of life, through which it enters the blood, must have a passport of admittance, declaring it the possessor of certain chemical and vital conditions that can only be supplied through efficiency of the function of digestion.

The necessity, then, of an exhaustive knowledge of the function of digestion and assimilation, in the system of true physical culture, becomes of equal importance, with a mastery of the character and proper application of food.

Knowledge, or science, without practical application to produce a result, is only an empty form.

Our system not only demands the most patient and unwearied research in the fields of physiological and chemical science, but it demands the application of their basic laws, or principles, to practical, useful ends.

Hence, our *system of concentrated, semi-digested Foods.*

By concentration, superfluous foreign elements are avoided.

By artificial digestion, the labor of the digestive organs is partially performed in fitting the food element for the process of assimilation before it enters the stomach.

The value, the necessity of these preliminary processes, in the presence of a crippled, diseased function of digestion, become self-apparent.

Reason, science, simply come to the assistance of the weakness and inability of nature.

Here is a boundless, open field for scientific endeavor and achievement, second to no other in importance in the amelioration and elevation of the human race.

To be able to relieve the digestive organs in the human body of a part of their labor; to be able, as it is possible to do, to economize a part of the life force, or vital activity, that is required in the natural process of digestion for application in the higher region of intellectual and spiritual life, is one of the highest and sublimest achievements that is possible to human genius.

The time is not far distant when science, by concentration, and artificial digestion of food elements, will so far prepare them for the function of assimilation before they enter the human stomach, that dyspepsia will become a comparatively rare disease.

By a judicious application of proper, concentrated, artificially digested food, this terrible scourge of the human race and all of its attendant evils, may be stayed.

Dyspepsia, joined to a want of proper, requisite nerve and brain-building food in the diet of the masses, constitutes the plague-spot from which arise nine-tenths of the existing evils that curse and prematurely destroy the human race.

Intemperance, from the use of brain stimulants, has its origin here; for the true physiological effect of brain stimulants—of the poisons, alcohol, opium and tobacco,—is to temporarily supply the place of brain and nerve food.

Under the effects of a brain stimulant, in the first stage of its effects, through an unnaturally rapid circulation of the blood through its substance—an effect produced by the presence of the stimulating poison in the circulating fluid—the nervous tissue is supplied with an unnatural abundance of food; hence the temporary sense of mental and physical vigor which its use imparts to the whole system.

A tissue in the human body is fed with food suited to its wants, in proportion to the rapidity with which the blood in which it is *contained,* circulates through its substance.

Alcohol, through its presence in the human blood, by increasing the rapidity of its circulation, feeds the nervous tissue with an unnatural, abundant supply of food; hence the increased mental and physical vigor in the first stage of its effects.

Drunkenness, then, in its first stage, is in reality *the effect of food*—of a sudden appropriation by the nervous tissue of the nerve and brain-building food contained in the blood in consequence of a more rapid circulation of this fluid through its substance, occasioned by its contamination by poison—a brain stimulant.

This fact has been entirely overlooked; also, that the evil of intemperance does not in reality reside in the *use* of brain stimulants, but *in a demand within the human system* for their *effects;* or in other words, for brain and nerve food, for which brain stimulants are temporary, poisonous, deadly substitutes.

Remove the demand within the human system, that poisonous, deadly substitutes are now supplying, by the rational application of proper, requisite food, and tobacco, alcohol and opium, either singly or collectively, would become harmless.

Feed the nervous tissue with a requisite supply of proper food, and the demand for temporary, poisonous substitutes will cease.

Chronic disease, the peculiar, universal product of civilization —a curse from which not one family circle in five is exempt, is the direct product, or result of nervous debility, which in turn owes its origin to a deficiency in proper food for the nervous tissue; joined to an inefficiency on the part of the digestive organs.

Our system alone presents the impenetrable shield against all of the deadly shafts that fill the quiver of this universal foe to human happiness, human achievement, and human life.

And still another field of human happiness, achievement and development is opened by the system we advocate—a field that is bounded only by the highest possibilities of human science.

By producing and economizing vital activity, or life force, in the highest degree, by compelling Science to afford all possible aid in the physiological functions of selection and preparation of food for the assimilative process, what an immeasurable volume of life-energy and power that is now foolishly and utterly lost, might be realized and brought into activity in the mental and spiritual field —thus enlarging the domain of human effort, human achievement, and human happiness.

The possibilities of human nature can never be fully realized till its physical body, in the highest possible degree, becomes a perfect organ of impression and expression to its indwelling, rational, divine nature.

And it is the highest and sublimest mission of science to enter *the field of true physical* culture, and in the production and application of life force, or vital activity, to elevate the intellectual and spiritual nature of man to its highest region of power, achievement, and happiness.

And in the enunciation of this truth, we touch an important element that has been entirely overlooked in the discussion of the subject of evolution.

It belongs to the field of comparative physiology and mentality; sciences, that have received but comparatively little attention from Darwin and Huxley, and their host of admiring disciples.

The line of argument in favor of the doctrine of Evolution can be drawn with apparent success through the field of comparative anatomy, but in the field of comparative physiology and mentality it is hopelessly broken.

The vast infinite distance—the unabridged chasm between the human species and the brute animal, and whose existence is denied by the evolutionist, is not to be found in the comparative difference in the bones of the extremities, or in the varying size of the cerebral cavities, or in the differential successive stages of osseous development; but in the utterly unlike faculty exhibited by the differing species in the production and choice of food.

The brute exhibits an instinctive, or organic sense, that serves as a guide in the choice or selection of food, in common with the vegetable and crystal,

Man, on the other hand, is dependent on a rational faculty denominated reason.

The instinctive, or organic sense, in the brute instantly accepts or rejects material as fit, or unfit for food.

The choice is always made wisely.

In man, the choice of food involves a slow, tedious, rational, logical process.

The faculty termed reason must analyze, compare, weigh and deliberate, before it can decide wisely.

The kitten knows the proper use and value of a mouse the first time that it is presented with one, as well as the old cat by which it was caught.

In the human species, the faculty of reason in the parent, must judge and choose for the child the proper elements of food, till its own reason, by cultivation, exercise and development is enabled to make a proper choice.

We now approach the other line of separation in the field of comparative mentality, which, in connection with the one just passed, forever divides the two species even from a suspicion of belonging to the same scale of development.

The brute never *prepares* its food by the choice of proper chemical elements, mixed in such proportions as will confer the highest condition of health and vigor upon its existence.

It passively accepts of food from the hand of nature, or the hand of man, and never *adapts means to ends* to produce it, fitted in the highest degree, to contribute to its health and well being as an animal.

If the brute *had* a life, or faculty, in its nature above this intuitive, or organic sense, possessed by it in common with the vegetable and crystal, we should certainly see it exhibited in its highest conditions of development, in at least a perceptible degree.

It is in man the highest function of his rational consciousness to search the fields of nature—to analyze their products, and with the requisite chemical elements in proper proportions, to so compound the food, or building material, for his physical body, as to confer upon his whole existence the greatest possible degree of physical, intellectual and spiritual health, vigor and efficiency.

The physical health of the brute is not dependent upon the *character* of the instinctive, or organic sense, that selects its food, *for that is always perfect,* but upon the *character or fitness of the food that it finds by chance, or receives from the hand of man,* to supply its wants.

In the brute, then, we have exhibited only a *blind, passive, instinctive, organic sense,* as the provident food agent.

On the other hand, we have exhibited in the nature of man, as the provident food agent, the *highest efforts of an active, producing, discriminating, logical consciousness.*

The provident food agent in the nature of the brute *finds its food by chance,* being dependent upon *a natural, or gratuitous supply.*

On the other hand, this agent in man, by the exercise of a rational, analytical faculty, *first determines the chemical constituents and their requisite proportions in proper food;* and then searching the fields of nature by analysis, comparison, combination and observation, *determines the perfect product* fitted to meet the wants of a physical, intellectual and spiritual existence.

Now, between these two provident food agents, the one in man, and the other in the brute, *I demand the connecting link, or links.*

Both apply to a common function in comparatively identical physical systems.

Evolution must demonstrate the provident food agent in the highest condition of brute life, as a faculty blending into and exhibiting perceptible elements *of an intellectual and spiritual consciousness;* and at the same time, must clearly show in the lowest forms of the human race the presence and operations of a food agent alike devoid of intellectual and spiritual consciousness—an agent *never producing, never adapting, never combining,* *but only seeking;* an agent identical in character with that which supplies the vegetable and crystal, with that which gives to the descending snow-flake its wonder lines of organic symmetry.

This, *it cannot do;* and in its utter failure to sustain its pretentions of brotherly relationship between man and beast, in a common function, in a similar physical system, it must fall to the ground, the shattered wreck of a magnificent theoretical superstructure, that has been for nearly the last quarter of a century an object of reality to thousands of honest, inquiring, progressive minds.

In the contrast of the office of the provident food agent in man—reason, with that within the brute—organic instinct, the necessity and importance of our system of physical culture again becomes self-apparent.

Within human nature, an organic, instinctive sense is found, in a degree resembling the provident food agent in the nature of the brute; but it is not a safe, reliable guide.

The poisonous berries, of the belladonna plant, look as tempting to the child as grapes or cherries.

The child eats and dies.

The brute, instinctively aware of their poisonous nature, shuns them as unfit for food.

In following the promptings *of this unreliable, organic instinctive sense in his nature,* man has degraded his whole existence—physical, intellectual and spiritual.

To gratify sensuous longings and morbid appetites, rather than to rationally supply the *possible* and inevitable waste resulting from the highest exercise and development of his intellectual and spiritual nature, has been, and is, the tendency of the present age.

It would almost seem, from a scientific stand-point, that man had attempted, so far as in him lay, to verify—to make true the false doctrine of evolution, by degrading reason from its natural function of providing and preparing food to meet the waste incidental to life, and establishing in its stead an organic, or instinctive sense *that has all of the degrading tendency,* and none of the value and certainty of that reliable, organic guide which actuates brute life.

If this voluntary self-degradation—physical, intellectual and spiritual, should continue to go on in the future as it has in the past, there *are* chances, perhaps, that in some future age *the human race will end in the monkey tribe;* the rational and spiritual element which now characterizes it having been crushed out and obliterated beneath the weight of disobedience to the highest law of existence.

Our system simply demands that the human race shall cease henceforth to imitate the brute in the most important function of earthly existence; and shall eat and drink according to the dictates of the highest intellectual and spiritual wisdom.

From the elevation that we have now reached in the discussion of the subject, the establishment of the most perfect condition in the physical system for the removal of the waste, or dead matter, incidental to the production of life, or vital activity, becomes obvious to all.

The dead, or disorganized tissue, *must be removed*, that the void may be rebuilt.

This removal is effected only through the presence of life force, or vital activity, informing and actuating the excretory organs.

Here, again, in this all important function, the importance of proper food material in requisite quantity in the blood, *to fully meet the waste in the nervous tissue*, becomes apparent, as the resulting life force awakens the excretory organs to an efficient activity.

Hence, our system demands that interposition of science, which will not only constitute with proper chemical elements, the food stream that composes the physical nature of man, but that will compel their ashes, or dead products, to flow away *in an uninterrupted current* after they shall have fulfilled their office in the production of vital activity.

We have now briefly sketched the outlines of the new system of physical culture, in the advocacy and practical application of which we are engaged.

We will now dwell briefly on the scientific fruits, that we offer the world as instruments, or aids, in the practical application of the system we advocate.

They are the result of years of patient, unwearied study, research and labor.

We have been able to clearly see the duty before us, and we have fulfilled it to the best of our ability.

Thousands are to-day voluntarily bearing testimony that our work, though imperfectly done, is meeting one of the greatest and most imperative wants of the present age.

The first that we present is a pure, concentrated, liquid, nerve and brain-building food :

The Tonic Extract of Wheat.

This food material is manufactured from the exterior of the wheat kernel, and it is concentrated to such a degree that *each quart of the preparation contains the vital nutritive elements found in one bushel of Wheat.*

It is entirely free from fat and muscle forming elements of food, and besides this characteristic, it possesses another of para*mount importance* and value—

That peculiar vital quality, which vegetable life possesses—wherein it differs the most widely from dead or amorphous matter, and for which, we know of no better term than vitalization, is an element of this preparation of concentrated, nerve and brain-building food.

This condition of vitalization, is an essential vital quality that a food element must acquire before it becomes fitted to pass the portal of assimilation and enter the blood.

It is a vital quality that a food element should possess before it enters the stomach; and one that renders the process of its assimilation into the blood certain; provided the digestive organs are in a healthy condition, and a tissue in the system demands such a food element to supply an existing want.

From the presence of this quality of vitalization, joined to concentration, and the absence of any qualities, negative to the most perfect essential chemical and vital conditions, this food compound *is certain of assimilation* in all cases where the digestive organs are not suffering in a considerable degree from the presence of disease.

This concentrated nerve and brain-building food, or material, fills to-day, the greatest legitimate want of the human race.

What is it in reality?

I answer, it is a pure, concentrated, *material form* of human thought, happiness, achievement and development.

For it affords reason the means of intelligently supplying the waste incidental to the production of vital activity, from which human thought, happiness and achievement *must spring*, if they have an existence.

This food *has the requisite power, which no other food ever possessed, of sensibly elevating the tone, or vitality,* of the human system, *without the presence of a stimulating effect.*

Its effect is that of food—*permanent.*

As a food it becomes *a natural invigorator and energizer* to every function in the human system in which the nervous tissue plays a part.

It awakens the intellectual and spiritual faculties to action and achievement by supplying their material organ, the brain, with energy and power.

It supplies life force, vital activity, to carry on all of the great organic processes in the human body with efficiency and completeness.

The next aid that we present, in the practical application of our system of physical culture, is the Concentrated, Semi-Digested, Compound Extract of Fibrin and Wheat.

This is a concentrated, semi-digested muscle and brain-building food.

Every quart of this preparation contains the vital, nutritive elements found in one-half bushel of wheat, and the fibrin contained in sixteen pounds of beef.

We have found by experience, that in the presence of a certain degree of irritability, or disease of the digestive organs, that even a pure, concentrated vitalized form of nerve and brain-building food did not seem to fully meet the existing demand.

The digestive process is necessary to fit the food element for the secondary one of assimilation.

Hence, the necessity of performing, *outside of the irritated, or diseased stomach,* the function that this organ fails to perform of itself.

Here arises *the absolute necessity* for the process of artificial digestion.

We have found that those cases to which this food compound is applicable, require, in addition to the nerve and brain-building qualities, the element of fibrin.

This is probably due to the fact that the great organic functions of respiration, circulation and digestion, are based, to a certain degree, on muscular contraction; and the food effect of fibrin, to invigorate and energize the muscular tissue, is well known to every novice in physiological science.

By the use of this artificially digested food compound, to which reference has just been made, in all of those cases of nervous prostration in which the Tonic Extract of Wheat fails for want of assimilation, the irritated, or diseased stomach *soon recovers its natural power and efficiency;* when the artificially digested food may be superseded by the more potent agent—The Tonic Extract of Wheat.

So, the Concentrated, Semi-digested, Compound Extract of Fibrin and Wheat, is intended to serve as a precursor or stepping stone to the Tonic Extract of Wheat.

Next, we present the Concentrated, Semi-Digested, Compound Extract of Beef and Milk.

This artificially digested food compound is particularly adapted to the wants of children and elderly persons, and especially to cases suffering from organic disease of the digestive organs.

In each part of this preparation are the vital nutritive elements contained in thirty-two pounds of beef, and sixteen quarts of milk.

This artificially digested food is expressly designed for cases where the stomach *refuses to retain food.*

It is applied in such instance, through the rectum, to feed the system until the stomach becomes sufficiently strengthened to retain and digest food.

It is designed, in the worst forms of inability and organic disease of the digestive organs, to serve as the precursor, or stepping *stone, to the* use of the Compound Extract of Fibrin and Wheat.

We next present the Concentrated, Semi-Digested, Carbonaceous, or Fat Forming Food.

The food compound is designed for application to the surface of the body; its semi-digested quality rendering absorption certain and rapid.

By the use of this preparation, the system may be supplied with carbon for the maintenance of animal heat, without taxing a diseased or broken down digestive function with the labor of digestion and assimilation.

Its need is indicated by the approach, or presence, in the system of organic disease.

We now present the last, and in many practical respects, the most important product of our system: The Food Beverage, or Life Food.

This is also a highly concentrated, artificially digested food compound.

In it is realized, in the highest possible degree, which our scientific knowledge and skill in the combination of elements has enabled us to produce, *the instantaneous*, *invigorating*, *energizing quality of food.*

This compound is designed to supplant stimulating brain poisons.

In one-half of one fluid ounce (one table spoonful) of this food, are concentrated the vital nutritive elements contained in two ounces (dry measure) of wheat, and the muscle-building elements in four ounces of beef.

This food compound has been subjected to such an exhaustive process of artificial digestion that it is fitted to enter the blood *almost instantaneously on entering the stomach.*

Hence its *sudden*, *invigorating*, *energizing* effect—physical and intellectual.

Taken in milk, which is rich in nerve and brain building elements, this concentrated, artificially digested food compound *affords almost instantaneous relief to that sense of physical and mental depression* which leads to the use of brain stimulants, alcohol, opium and tobacco.

As it is *a pure food compound, free from any stimulating elements,* it naturally supplies a want where a brain stimulant is only a temporary, poisonous, deadly substitute.

From its use, the physical and the mental nature of the human body *are invigorated and energizedalmost as instantaneously* as from the use of alcohol; while, as a result of its use, there is *no depression following the stage of invigoration,* as in the case of the use of a brain stimulant.

It is a pure food; and *the permanent*, *energizing effects of food,* follow its use.

Here, in this food compound, or in its equivalent in character and action, is found *the only effectual remedy against the evil of intemperance.*

This food compound *supplies a natural want* that is now filled by poisonous, deadly substitutes—brain stimulants.

Our system *strikes at the root* of intemperance and chronic disease, *by supplying with natural means,* the unfulfilled want out of which the evils arise.

Here are the results of our study, research and labor during the past fifteen years in the development of the new system of physical culture that we advocate.

That our work might have been better done, we are painfully aware.

Yet, imperfect as it is, we are daily encouraged by the rich autumn clusters that are ripening for our acceptance.

Thousands, physically, mentally and spiritually elevated from the depths of disease, pain and imbecility, to the region of health, happiness and achievement, are rejoicing in our labor in hearty appreciation.

That the encouraging results which have so far attended our own efforts will attract other and better qualified laborers than ourselves to this vast, uncultivated field of human usefulness and achievement, we devoutly hope.

And the signs around us are encouraging.

The public mind seems to be awakening in some degree to a sense of the value and importance of food, as a means of preserving health and curing disease.

A reform is commencing in the use of better flours with simple modes of preparation.

The Attrition Mills of this city, in the production of a flour, rich in nerve and brain-building elements, are doing a great, noble work in the cause of humanity.

They are, in a degree, working hand in hand with us in the solution of the problems of intemperance and chronic disease.

We bid them God speed.

The Cerealia Flour Mills, represented by K. B. Newell of this city, that are engaged in the manufacture of Hulled Cracked Wheat, Cerealine and pure Graham Flour, have already gained a wide reputation for the production of a superior quality of goods which have only to be better known to gain the appreciation that they justly deserve.

The flour produced by these mills is entirely free from foreign, injurious elements, and are second to none in the market, in nerve and brain-building qualities. The reputation that the products of these mills have gained, we shall do all in our power to increase *and extend.*

The Health Food Company of this city, in the introduction and sale of better flours, is engaged in a noble work.

And in the more purely gastronomic field, a reform has commenced.

A visit to our friend Gibb's gastronomic establishment on Broad Street, will afford conclusive evidence of this fact.

A friend of temperance and mental culture, will find here an absence *of all that will offend, and the presence of all that will satisfy.*

Brain and nerve-building food form the staples on his bill of fare.

Of course, *he* will succeed; for a righteous act bringeth an abundance of fruit.

Dr. M. L. Holbrook, editor of the Herald of Health, and one of the proprietors of the Hygienic Hotel of this city, is a skilled, veteran leader in this cause, and we know from personal experience that the table at which he presides is abundantly supplied with the best, latent, material forms of human thought, happiness, achievement and development.

And the encouraging feature of this subject is that these enterprises in favor of better foods are receiving from the public a hearty support and appreciation.

In the present, as in the past, our duty seems to be clearly defined.

We shall shrink from no labor, or responsibility, in the field in which we are toiling.

To every element, be it a product, method, or word of encouragement, that will assist in the enterprise on which we have entered, we will give a hearty welcome.

In the vast uncultivated field before us, there is ample room for the exercise of the highest powers of human genius; a field whose cultivation will repay the efforts of the faithful, efficient laborer better than any other in human life.

Millions of dollars within the American nation, might find a profitably, pecuniary investment in the furtherance and development *of this fact-based legitimate undertaking.*

What can be on earth a higher, or more legitimate undertaking, a nobler, holier task, than to attempt the elevation of the human race, by rendering the physical system of man a more perfect organ of impression and expression, to the rational, divine nature within.

And we trust that we may live to see the day when the knowledge essential to true physical culture shall have crystalized, though of course imperfectly, into a scientific form; and when a public demand *shall compel our public institutions of learning to dispense to the masses its grand elements of knowledge, which underlie the highest forms of development, happiness and achievement in human existence.*

Till this day shall come, the divine powers and capacities of the human soul will fail to find in human life a perfect organ of development and exercise.

NOTE.—In the preceding pages an unusual liberty has been taken in the use of italics.

We find an excuse for this in the reason that the reader will be enabled thereby, as his eye glances over the contained matter to more readily separate from the mass, the peculiar, distinctive elements that characterize the new system of physical culture that we advocate.

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